441 Timber-dealer Street, Bamboo Street, Bamboo-splintsmaker Street, Stone-cutter Street, Coir palm treating Street, etc. These are much the same as the Bread Street, Milk Street, Fish Street, Honey Lane, etc. of medieval London or the Schustergüsse, Gerbergasse, Webergasse, etc. in the medieval German city. The same condition can be found in other old Formosan cities, such as Lukang and Changhua.

442 Besides these merchant-guilds there were guilds of wholesale merchants who traded with the mainland or other ports of the island. Tainan had three such guilds: (1) the North Guild, which traded with North China, and had more than 20 member stores; (2) the South Guild, which traded with South China and had more than 30 member stores; (3) the Port Guild, which traded with other ports of Formosa, and had more than 50 member stores. They all had a shrine as the center of their activities. They participated in public affairs of the city and carried on social welfare activities. In time of disturbance, they contributed money to the government, and volunteered in defense work. An area of Taipei city, Tataoting, was originally constructed by an influencial guild.

575 There were still other kinds of associations in the cities. Among the upper classes, there were associations for the

438 Food Bureau. Shipment of rice from one dis-
656 trict to another is prohibited unless prior permission has been granted by the local district office or a branch office of the Provincial Food Bureau. For example, a Taipei merchant cannot purchase and move rice from the Tainan district without permission from the district office of the Provincial Food Bureau in Tainan.

442 Within this framework of control, rice merchants engage in one or more marketing activities -- transporting, milling, wholesaling, or retailing. They may be roughly classified into eight groups:

1. Local wholesalers and retailers -- receive unhulled rice from farmers for milling and sell to local retailers or to wholesalers at transit market.

2. Wholesalers at transit market -- buy rice, mostly brown, from the local wholesaling mills and sell to wholesalers at consumption markets, say in Taipei. These merchants are usually located in Taichung and Hsinchu, and at times they utilize the service of brokers to effect sales.

3. Wholesalers and retailers at transit market -- their function is the same as the wholesaler at transit market, although

442 they also sell at retail to local consumers.

4. Wholesalers at consumption market in large cities and in the vicinity of Taipei and Penghu.

5. Wholesalers and retailers at consumption market.

6. Retailers -- retail polished rice to consumers.

7. Brokers -- there are two kinds of brokers: one acts for local mills in the producing area and wholesalers at the transit market and one acts for wholesalers at transit markets and wholesalers at consumption markets.

8. Warehousers -- provide storage space for farmers at harvest season and for transit wholesalers when rice is shipped to consumption areas. The former are in producing areas, the latter are generally in large cities such as Keelung and Taipei. Farmers' associations also store rice for growers.

442 443 Some retailers and most wholesalers own milling and refining facilities to provide rice of various grades of whiteness. Although milling is often included in the process of wholesaling and retailing, these services also

442 function independently to provide sales
443 facilities for some large mills which engage only in processing.

In addition to the independent activities described above, some rural co-operatives also store, mill, and wholesale rice.

As of early 1953, there were 8,115 rice merchants of one kind or another on the island: 2,813 wholesalers, 2,305 retailers, 2,936 mill operators, 49 brokers, and 12 warehousemen.[3]

656 The Provincial Food Bureau, as well
435 as maintaining control over the movement and distribution of rice, also acquires a considerable amount of the rice produced yearly (some 30 per cent in 1951), since the government may barter fertilizer (which it controls) in exchange for rice and also receives some rice in payment of taxes. The bureau rations its rice to civil employees and sets aside a certain amount

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3. Hsieh [illegible]en-chung, "T'ai-wan Ti Nung-ch'an Yün-hsiao Chih-tu," ["The Marketing System of Agricultural Produce in Taiwan"], T'ai-wan Ching-chi Yüeh-k'an [Taiwan Economic Monthly], Vol. 10, No. 4, Taipei, April 1954, pp. 29-34. The classification used here appears rather arbitrary. It may be that those registered as wholesalers are also engaged in retailing.

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Formosa AD1

THE HISTORY OF THE VILLAGE AND AREA

The village seems to have been founded about 1785. This estimate is based on the five generations of ancestors listed on the ancestral tablets of the family considered by other villagers to be the oldest in Hsin Hsing. The first generation recorded on the master tablet, in each case, is said to be the founder of that particular descent line in the village.

The ancestors of the village, like much of the Taiwanese population, originally came from the Amoy area of Fukien. While the exact origin for the ancestors of most Taiwanese is either the Ch'uan Chou area north of Amoy or the Chang Chou area south of Amoy, almost all the ancestors of the people in the Hsin Hsing village area came from Ch'uan Chou.[3] Some informants believe that their ancestors came from the mainland directly to this village. Others think they might have first lived nearby and then moved into the village. There is almost complete agreement, however, that all the ancestors entered Taiwan through the port city of Lukang, only about three miles from Hsin Hsing, which has long played an important role in the life of the area.

Early in the Chinese history of Taiwan—beginning in the middle 1660's—Lukang was an important port city, second only to Tainan to the south. In fact, up to the time of the Japanese occupation of the island, Lukang was a major Taiwanese culture center. It reached its peak of activity from about 1786 to 1851, when it was the chief port of entry for many of the immigrants from the mainland and was of major importance to Taiwan's trade.

In this early period Lukang was a highly urban settlement. The city's prosperity was at its height during the Ch'ing dynasty in the late eighteenth century, when its population reached one hundred thousand. At that time a hundred ships (each ship under forty-seven tons) went in and out of the port every day, and the city's many narrow, cobblestoned streets were flanked by rows of shops selling such commodities as salted and dried fish, cloth, and other products.

In addition to its prominence as a port, Lukang also served as an important labor center and general marketplace for the surrounding area. Men from nearby villages who found that the low yield of the dry, non-irrigated land could not furnish an adequate income found ample opportunity for work in Lukang in the shops or as coolie laborers in the city's port facilities. The livelihood of many of the villagers of the area therefore depended in large part upon their labor in Lukang, and thus the city, only about three miles from Hsin Hsing, very early served as a source of urban influence.

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien
Formosa AD1

With the advent of the Japanese in 1895, Lukang very soon lost its importance as a port, for Japan's plans for the colonization of Taiwan did not include maintaining Lukang as a trade and immigration center. The Japanese set about cutting off the movement of people and goods between Taiwan and the mainland, and, to divert the colony's trade from China to Japan, they built the port of Keelung in northern Taiwan (Barclay, 1954b:12, 18–42). The demise of Lukang both as a port and as a major urban center was hastened by the silting up of the harbor, which had begun even before the coming of the Japanese. As a result of Japanese indifference to Lukang as a port, the harbor soon became unusable.

The final blow by which the Japanese doomed Lukang's importance was the routing of the extensive west coast railroad system far from Lukang. The city could then neither be maintained as a major market town nor as a point of trans-shipment for the area's produce. Its decline as an urban center and as an influence on the surrounding area was reflected in an accompanying population decrease from one hundred thousand in the late eighteenth century to fifty-one thousand in 1954 (*Women te Lukang Chen*, 1954). The decrease took place despite the high rate of population growth in the rest of Taiwan.

Today, Lukang stands several miles from the sea, a city much diminished in size and importance. It offers little economic opportunity for its inhabitants, and despite some light industry, few village people are employed there. Nevertheless, although it is now a small, out-of-the-way city, it offers nearby villagers a convenient local marketplace and a center for some entertainment. Most important, it still functions as a religious center. From the earliest times the Chinese immigrants brought their gods with them from the mainland to Taiwan. These gods and goddesses, such as Matsu, became firmly established as important deities in Taiwan; the Matsu temple in Lukang is believed by the people of the area to be the oldest or second oldest Matsu temple on the island. For this reason Lukang is still one of the most important focal points for the religious pilgrimages of those who maintain loyalty to the Goddess Matsu.

The historical picture of this area at the time of the late Ch'ing dynasty comes from data furnished by older or better educated residents of the area and several local Chinese and Japanese gazetteers.[3] These various sources were used, wherever possible, to corroborate one another. The sources note that in the late nineteenth century the area was sparsely populated and that its inhabitants lived in constant fear of bandits. Up to the early part of the twentieth century dry farming produced most of the staples grown, since there was only a very limited system of irrigation. Crops like wheat, soybeans, sorghum, sweet potatoes, peanuts, a plant used to make dye for cloth, and broom grass were